Mulam Popular Assembly. It was therefore fitting that he should, in the open Assembly, congratulate, not only on his own behalf but on behalf of the entire Assembly, individually and collectively, that eminent and large-hearted statesman on his elevation to the high office of Dewan of that model Native State of Baroda, which he so highly deserved.]

Dewan's reply.—The representations of the Member will be referred to all Heads of Departments for remarks.

143. The need for giving greater facilities for the entertainment of sea-coast Christians in the Public Service and for their better education.

Mr. X. G. Lopez (Member, Nominated) said that the sea-coast Christians, though they came under the general class of Christians, were in the most backward condition. They had yet to realise the value and importance of education, which alone raised the social and political status of a community. They were mostly landless people, maintaining themselves by catching and curing fish and by some petty trades. Excepting a small minority, the rest were all illiterate. Poverty was staring them in the face and they were therefore unable to start schools in their midst. Unless and until the Government introduced a free and compulsory system of elementary education among them and granted them also some fee concessions, such as were given to the Eazhavas, Mahomedans and Pulayas, the community would have to remain perpetually in the same backward condition. The baptismal registers in churches would be a correct guide at finding out if one belonged to the community. Considering the present social condition of the sea-coast Christians, it was unlikely that other Christian communities would profess to belong to the community of sea-coast Christians. He requested that the matter might receive kind consideration.

He next pointed out that, excepting a few solitary instances, they were kept out of the public service altogether. In their case, a rigid adherence to the rules regarding the qualifications for entertainment in the public service should not be insisted on; but the concessions granted to the Eazhavas, Mahomedans, and Pulayas should be extended to them. He therefore prayed that they might be given greater facilities for entertainment in the public service in the subordinate ranks.

Finally, the Member thanked the Dewan most sincerely and humbly, both on his behalf and on behalf of the community, for the recognition shown to the community by nominating to the Assembly at least one of their number. The enlightened policy of the present administration, if only continued, would, he felt sure, result in untold blessings to the whole country, and particularly to the backward communities. He therefore represented that the community would ever be grateful to the Dewan for the enlightened policy pursued and that they devoutly prayed that he be spared in full health and glory for many years more to continue his noble mission.

Dewan's reply.—Noted.

144. Special encouragement to the South Travancore Christians in the subordinate Service of the State.

Mr. S. K. Appavu (Member, Nominated) said that the South Travancore Christians, who were mostly converts from the depressed classes, such as the Channans, Eazhavas, Pariahs and Pulayas, formed one-fourth of the population and one-third of the literates of South Travancore; but they were practically not represented in the subordinate service of the State. In spite of the liberal policy of the Government in entertaining the South Travancore Christians in the service, the Heads of Departments, in whom the power of appointment was vested, would not generally entertain them on the ground of their being Christians who, as a class, were fairly represented in the service. The Member requested that the sympathetic policy of the Government in the matter of entertaining the depressed classes in the service should be pursued in the case of the South Travancore Christians and that the Heads of Departments and Offices

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